News from France:

IN A

LETTER

Giving a RELATION of the

Present State of the

DIFFERENCE

Between the

French King

AND

The Court of Rome.

To which is added,

The *Popes Brief* to the *Assembly* of the *Clergy*, and the *Protestation* made by them in *Latin*, together with an *English* Translation of them.

LONDON,

Printed for *Richard Chiswel*, at the *Rose* and *Crown* in St. *Paul's* Church-yard. MDC LXXXII.

News from France:

In a LETTER giving a Relation of the present state of the difference between the *French* King and the Court of *Rome*.

SIR,

IN obedience to your Commands, I send you herewith a Copy both of the Pope's last Brief to the Clergy, and of the Protestation made by them. But I know these will not fully answer your expectation, nor satisfie your Curiosity, unless accompanied with a more particular account of the state of that affair, such as a stranger who is not yet so happy, as to be let in to much

much of the Converſation of this place, could pick up in ſo ſhort a time. It is true, the *French* are apt to talk, and upon this occaſion, it is no hard thing to engage them into much diſcourſe, eſpecially when their fears do not check the freedom of Speech that is ſo natural to the Nation: for being now ſafe under the protection of the Kings Authority, and ſecured under the covert of Edicts and an Aſſembly of the Clergy, they are ready enough to ſpeak out what they formerly diſguiſed, or truſted only to a few confiding perſons.

As for the Generality of the Inferiour people here, and the Women, they appear to be more addicted to the See of *Rome* than could have been imagined. The Popes Infallibility paſſes among them for an Article of Faith; ſo they are much ſcandalized at the reports which are ſecretly ſet about by the Monks and Fryars, as if the King were like to be abuſed by the Arch-Biſhop of *Paris*, and engaged in a Schiſm from the Chair of St. *Peter*; and it is ſaid, that that Prelate hopes by theſe means, to be made Patriarch of *France*, and ſo to become very little Inferiour to the Pope himſelf; and in time, if the deſign of the Univerſal Monarchy goes on, which is the common diſcourſe of this Court, then as the Patriarch of the *French* Empire, he may pretend at leaſt, to be made in all things equal to the Biſhops of *Rome*, as well as the Biſhops of *Conſtantinople* were anciently, when that City was made the Seat of the Empire. It is true, the Precedence was then granted to the Biſhops of *Rome*, becauſe it was the chief City, and the Empire carrying its name from *Rome*, no wonder if the Biſhop of the Capital City had the Right-hand ſtill reſerved to him. But if *Paris* becomes the Metropolis of this Fifth Monarchy, then I do not ſee, but it may ſo fall out, that the Biſhop of *Paris* may even diſpute Precedence

cedence with his Holineſs at *Rome*; that City having now retained little more of its ancient Greatneſs, than the Name: and it is not like to be ever eſteemed the Metropolis of the New Empire, which is now ſo much talked of here.

In a word, the people here that are moſt zealous againſt Hereſie, have been ſo managed by the Jeſuites and the begging Fryars in Confeſſions, that they almoſt univerſally look on the Pope as Infallible; and every one remembers, that about twenty year ago there was ſcarce any other Doctrine to be heard, but that which extolled the Popes Infallibility, not only in Points of Faith, but alſo in Matters of Fact: and the falling from the ſubmiſſion due to St. *Peter*'s Chair, was called *the root and ſource of all hereſie*, which was aggravated with all that could be invented to make the *Janſeniſts* the more odious, who were then looked on as ill affected to that See.

This is ſo freſh in all peoples remembrance, and is now ſo often repeated by thoſe who bear no good will to that *Order*, that if they were not a ſort of men very incapable of the Impreſſions which modeſty and ſhame make on moſt people, they would ſcarce know how to liſt up their heads. It is not unpleaſant to hear how thoſe that rally them, make Apologies for them from their own principles: Some tell us, that the Intention according to their Caſuiſtical Divinity, juſtifies the means uſed to accompliſh a good end; and ſince the promoting the honour of the *Society*, is the end they aim at, it is ſaid, that when the complementing the See of *Rome* may promote, that it is lawful to do it: but if the depreſſing that, and extolling the Regal Power becomes more neceſſary for the Intereſts of the *Society*, the good Intention will ſecure all ſtill: and there is no rea-

ſon to doubt, but they ſeriouſly intend the good of their Order, and as little to queſtion, that this is a good thing. So here the Doctrine of Intention ſerves them to very good purpoſe.

Their other celebrated Maxim of Probability, is no leſs uſeful to them, that in a probable Opinion a man may with a good Conſcience follow either ſide, and that any approved Doctor's being of any ſide, makes that Opinion probable. From which, thoſe that divert themſelves with them, ſay in their defence, that approved Doctors having been of both ſides in the Point of the Pope's Infallibility, a man may with a ſafe Conſcience chuſe either ſide, as he finds it is moſt convenient for him. Thus the two Doctrines of Intention and Probability joyned together, make a very ſubſtantial Apology for them; and indeed it is all I hear ſaid to vindicate them in this particular: for to tell you truth, It is very hard to get any of them to talk of this matter: thoſe that are meer Scholars, are ſtill for the Pope; but they are ſo reſtrained by the Political Fathers, that they will not enter upon this diſcourſe: and for thoſe that play their Game at Court, you may as ſoon make thoſe of *Whetſtones-park* among you bluſh, as put them out of countenance. They do now value themſelves upon their Zeal for the King, and upon his Zeal for the Catholick Religion againſt Hereſie: and one can draw nothing from them on this ſubject, but high Elogies of their King, as, *That he who has given peace to all* Europe, *will never raiſe a War in the Church; and who can think, that a Prince who employes all his authority for the Extirpation of Hereſie, will ever turn it againſt the Church?* Upon this occaſion I could tell you a great deal of Mr. *Maimbourg*'s Eloquence, who is ſo full of Raptures when he engages in this diſcourſe, that if he thinks what he ſayes will

will be reported either in the Kings hearing, or before any of his Miniſters, he grows almoſt Ecſtatical on that head.

Theſe things are not ſaid only by the *Canaille*, but by thoſe of the higheſt condition; and even the *Queen* and *Dauphineſs*, as we hear, grow apprehenſive that a Rupture may happen between thoſe two great Luminaries the Pope and the King: but I aſſure you, whatever the Popes preſumption might be in former Ages, in comparing himſelf to the *Sun*, and the Temporal Princes to the *Moon*, that would now paſs here for a piece of high preſumption: for this Glorious Monarch would think it a ſtrange degradation, if he, to whom ſo many of the Glories of the *Sun* have been aſcribed by hungry Flatterers, were now to be compared to the *Moon*. It is reported, that theſe two Illuſtrious Princeſſes have expreſſed their Zeal on this occaſion, and have told the Arch-Biſhop of *Paris*, *That they were informed, he and ſome others of the Clergy intended to break with the Pope: they might do what they pleaſed, but for their parts, they were reſolved to continue to be good* Roman *Catholicks*. Others ſay, the King is a *Good Catholick*, the *Moſt Chriſtian King*, and the *Eldeſt Son of the Church*, full of Zeal for it, but he ſees by other mens eyes: and as the common ſtyle in *England* of thoſe who are diſpleaſed with the Government, is only an arraigning of the Miniſters, the King himſelf being treated with the reſpect of Civil words, even by thoſe who ſtudy moſt to expoſe his Government; ſo here the Zealots take the freedom to ſpeak very liberally of the Clergy. Indeed the Arch-Biſhop of *Paris* carries the heavieſt load; the former parts of his life have been ſuch, that he is not proof againſt cenſure: and upon all ſuch occaſions, if there has been juſt grounds given for ſome ill reports, malice and envy improves theſe with great

great industry, even to a pitch that is scarce credible: But I love not to dwell much on so unsavoury a subject. I shall therefore say no more of him, but that as he is certainly a man of great and polite thoughts, and a very dexterous Courtier; so there is nothing to be imagined neither for impiety nor lewdness with which he is not openly charged here, not only in discourses, but in Prints, of which the Authors are known, and some that are in the *Bastile* for them, offer to justifie all that they have aspersed him with.

For the rest of the Clergy, I understand they may be reduced to three Ranks or Classes. The first and greatest, is of those who have neither Learning nor Piety, nor common Morality: Some of the greatest of them where they think they may use freedom, speak of Religion with all the Insolence of blasphemous scorn possible: they are men of quality who have taken Orders meerly for the Dignity and Wealth that they aspired to; and do scarce observe the common decencies of their profession. In short, the King is all the God they serve, and so they are ready to advance any thing that will recommend them to his favour, or contribute to their promotion.

The second Class is of the *Cartesian* Philosophers, who approve of the Morals of the Christian Religion, but for Miracles or Mysteries, they believe very little; and consider the several Institutions of Religion, only as they do Laws and received Customs, which are not to be rashly changed for fear of the Convulsions that may follow; but as to their own perswasions of things, all opinions and practices in the Ritual part of Religion seem indifferent to them. So that when some gross things are objected to them, they are Ingenuous enough to confess, there is a great deal of reason in the Objection;

jection; but after all, they will comply with their Intereſts, and this not ſo much out of an Atheiſtical temper, as becauſe they conſider all the Inſtitutions of Religion, only as matters of Policy and Law.

A third Claſs, which as it is much the beſt, ſo it is much the leaſt, is of thoſe who are both Learned and Good Men, and are fully convinced of many Errors in their Church, which they think need *R*eformation: but what by a weakneſs of temper, what by ſome principles which they have carried too far againſt every thing that ſeems to lead to Schiſm, they have not Spirit enough to own the freedom of their thoughts, and ſay they hope that God will forgive their temporizing, ſince they know not how to emancipate themſelves: Nor do they ſee a party to which they can turn. They have great prejudice againſt the *Hugonots*, both as to the firſt Conſtitution of their Churches, and ſeveral other things that are among them: but I am confident if they were in *England*, they would be more inclined to come over to the Church there: and indeed I hear only two exceptions to the Church of *England* among them; the one is the poſitive definition againſt the Corporal Preſence in the Sacrament, which they wiſh were left in general terms without poſitive definitions either one way or another; the other is, that there is not ſuch a Spirit of Devotion and Mortification and exemplary Piety among the Church-men, as ought to be. They ſpeak of Pluralities and Non-Reſidence and of the Aſpiring and Pomp of Church men with horror: And it is certain that this Church could not have ſubſiſted ſo long, if the groſs ſcandals that are given by the Biſhops and Abbots of the Court were not counterballanced by the ſhining examples of ſome of their Prelates, which I muſt confeſs, is far beyond any thing I ever ſaw.

You may wonder, that in this Enumeration I do not reckon up the Bigots; but really there are ſo few of thoſe among the Superiour Clergy, that they ſcarce make a Claſſis. I have not heard of one of them that believes the Pope Infallible, or is perſwaded of Tranſubſtantiation. I heard one pleaſantly declaim againſt the folly of the *Meſſieurs of Charenton*, for writing ſuch Learned Volumes in confutation of theſe things, *which*, ſaid he, *none of the Catholicks believed any more than They did, ſo they might well ſpare the pains.* But he reckoned the Revenues of the Eccleſiaſticks in their communion were fifty Millions a year; *In that*, ſaid he, *is the ſtrength of our cauſe: Let Mr.* Claude *anſwer that, and then Mr.* Arnauld *will be a feeble party to him.*

Among the Monks and Fryars there is ſomething very like Bigotry, though there is ſo little ſincerity among them, that it is very hard to know when they may be believed. I confeſs, one thing I heard put to one of them that ſeemed unanſwerable, and it preſſed them hard in this point of the Popes Infallibility. The great Topick they uſe, and that is in every bodies mouth againſt the Hereticks, is, that men muſt not truſt to their own opinions, but ſubmit all to the Church: and that truth could not be preſerved, if there were not a living Infallible Judge on earth; and by this great numbers of well meaning *Hugonots* are drawn over. It has an appearance that is apt to work on an humble and well diſpoſed mind. Now the people alwayes thought that this was to be underſtood of the Pope, to whom all the Biſhops were to make their application for the reſolution of ſuch controverſies as might ariſe; and ſo the argument had ſtill ſome effect: but now that the Councils of *Conſtance* are declared for, that lodged this Infallibility in a General Council, the Church has loſt her great

great advantage againſt Hereticks: for there is no ſuch Council in being, there has been none that pretended to that Title now almoſt one hundred and twenty years; and it is not probable there ſhall ever be another, ſo there is no living Infallible Judge. The Fryar ſaid ſo little in anſwer to this, that I clearly perceived, he looked on the belief of the Popes Infallibility as the Baſis or the Center of the Church. But they are ſo much afraid of the Arch-Biſhop of *Paris* his Spies, and of the rigour of the Court of Parliament, that they ſpeak of this matter only in dark Figures or Riddles.

One of them would ſay no more, but *that it was ſafeſt to ſtick to the root of the tree:* another ſaid, *all things will return to their center.* The truth is, the Regulars are much concerned in the maintaining of the Popes authority, for all their exemptions depend upon it. And there is no Hereſie of which they are ſo apprehenſive, as that of loſing their priviledges, and being brought under the Juriſdiction of their Biſhops: and this the Biſhops do all ſo openly pretend to, that it would be the firſt ſtep that would be made after a rupture with *Rome*, to bring them in all points, within the care, and under the authority of their Dioceſans. This preſent Aſſembly of the Clergy had this matter under their conſideration, and by this time it is probable they would have made ſome progreſs in it, if the King had not ordered them to adjourn for ſome time. So you need not doubt, but that they are very careful to poſſeſs all people in ſuch ſecret methods as they dare venture on, with very tragical apprehenſions of the Iſſue of the preſent conteſt with *Rome*. And if the ſeverity againſt the Proteſtants were not interpoſed, as a ſignal evidence of the Kings Zeal for the faith, it is probable this meeting with the other things that raiſe ſo much diſ-

content in this Kingdom, might have produced more conſiderable effects than have yet appeared. That this may be alwayes in the peoples eye, new Edicts come out every day, which ſhew, that the King is reſolved to make his *Hugonot* Subjects grow weary either of their lives, or of their Religion.

Two came out the other day: the one was, that no Proteſtant may have the Relief of an *Evocation* (or appeal) from any Court of Juſtice where he finds himſelf aggrieved. The other is, that no Sea-man nor Tradeſman ſhall offer to go out of the Kingdom without leave, under the pain of being ſent to the Gallies. So that it is reſolved, that all who profeſs that Religion, ſhall be miſerable, if they ſtay in the Kingdom; and much more ſo, if they offer to fly out of it. Theſe things give the people ſome comfort, who cannot be eaſily made to doubt of their Kings firmneſs to their Religion, as long as he continues true to one main branch of it, which is perſecuting thoſe of other perſwaſions.

But upon the whole matter, it is not probable, that all this buſineſs, on which the World has now lookt ſo attentively for ſome time, will produce any great effect. The King does not meddle in matters of Speculation himſelf, and there is little reaſon to expect much from a man of the Arch-Biſhop of *Paris* his temper. So that we begin generally to think, that ſome Expedient will be found. The King has declared, that he is reſolved, not to break with the Pope, and he has lately received a Brief from him, writ in a more obliging ſtrain, than thoſe formerly ſent. I have not yet ſeen a Copy of it, ſo I cannot ſend it; only the firſt words are much talkt of, for it begins thus, *My Son give me thy heart.* It ſeems it has made ſome impreſſion on the King, and that he is in hopes of bringing the whole matter to an amicable

amicable concluſion; and therefore he takes cares that there be no new provocation given the Pope, and ſo he has ordered the Aſſembly of the Clergy to adjourn for ſome time, which they did on the 30*th* of *May* laſt, and many think they will hardly meet again except it be for forms ſake.

Some begin alſo to talk of a Legate to be ſent into *France*, for concluding this affair; and *Azolini* is the man moſt talked of, who is a very fit perſon for ſuch an Employment, for he has the reputation of a very prudent and devout man. Laſt Winter he retired from all buſineſs, and gave himſelf wholly to devotion and meditatiom: So whether he will leave his retirement to do ſo great a ſervice to his Church or not, we do not yet know. It is true I found at *Rome*, laſt Winter his character much leſſened among the *Italians*, who look upon ſuch retirements, as either the effects of melancholy or affectation: For indeed few there underſtand either the Philoſophy, or the piety that ſhould work ſuch a change in a man dignified with the Purple. But the Pope has a much better ſenſe of ſuch things, as appeared in this laſt promotion of Cardinals, which I found all at *Rome*, confeſs was the beſt that ever was made.

This is the ſtate of the affair of the *Regale*, which has ſet both *France* and *Rome* in ſuch a fermentation: But for the laſt Edict, touching the Popes authority over Princes, his Infallibility and the Superiority of General Councils over him, it is a harder Chapter: for as at *Rome* it is not to be imagined they can ever comply with it or endure it; ſo it is not likely this Court will ever ſuffer it to be altered or recalled. The temper that will be perhaps found, will be this the Edict will be ſtill left upon Record; but there will be ſecret directions given not

to

to execute it. The Pope has by his Brief annulled all that the Aſſembly has done, and ſo he will look upon it as condemned by his authority; and perhaps will be ſatisfied with this, without proceeding to a more expreſs condemnation. On the other hand a ſecret intimation from the Court not to proceed any further in the execution of it, will be perhaps eaſily obtained; and ſo this which is the greateſt difficulty may be ſo made up, that at preſent this difference will be carried no further. The Court of Parliament will think it enough that the Edict is paſt, and will adviſe the keeping it as a perpetual terrour for the Court of *Rome*. So that hereafter, upon every diſguſt offered to this Crown by that Court, this Edict will be made uſe of; and by the ſhaking this Rod it may be thought the Popes will be kept to their good behaviour. Somewhat of this will appear within a few days, for many of the Doctors of the *Sorbon* have complained highly of the proceedings of the Parliament, and in particular of the making a Declaration on ſuch points, and the requiring them to Regiſter it, without ever asking their opinion about them: They have not yet obeyed the Edict nor regiſtred it; yeſterday they were cited to appear before the Court of Parliament, and were required for the ſecond time to call an extraordinary Aſſembly within ten days, and without further delay to put the Edict in their Regiſters. So whether they will give obedience, or whether the thing will be let fall, or at leaſt delay'd, is not yet certain and therefore you muſt have a little patience till the progreſs of this affair give you a better view of it, than can be done by ſuch conjectures as are made here.

In the mean while it ſeems the *Janſeniſts* expect a ſtorm both becauſe the Arch-Biſhop of *Paris* is their declared and enraged enemy, and looks on them as the authors of all

all thoſe Libels that fly about *Paris* againſt him; and alſo becauſe in this matter they do openly eſpouſe the Popes intereſts. And this is repreſented to the King as an effect of their Factious and reſtleſs tempers, and of the hatred they bear to his government. In this there is too much reaſon to juſtifie that imputation; for it ſeems as odd a thing to ſee them turn Champions for the Popes authority, as it is to ſee the *Jeſuites* declare againſt it: And it ſhews but too evidently that intereſts and reſentments govern both parties in their opinions as well as in their practices. The *Janſeniſts* are now mightily run down here, and beſide the old Imputations of their being too favourable to the Hereticks, this is now added to it, That they are too great friends to the liberty of the people; That they do not love the Kings Arbitrary Government, and, That they will be of any ſide that is againſt the King. It ſeems they expect nothing but ſeverity; and therefore they animate their party to prepare for it, and to bear it patiently: For the famous Mr. *Arnauld*, though he has retired out of the world, ſo that it is not known where he lives, has of late publiſhed a continuation of his defence of the Tranſlation of the *New Teſtament*, Printed at *Mons*; which he concludes with a bold and pathetick Diſcourſe concerning the ſufferings of that party, in which he rejoyces, and calls them the tryals of their Faith and patience, and a portion which the Church Militant muſt of neceſſity look for. And on this he enlarges with all the ſtrains and figures of that Maſculine Eloquence that is ſo natural to him. But that for which he is much blamed, is that he makes ſo bold with the King; he laments *that he ſees with other mens eyes, and that his Reign muſt be reckoned among the Reigns of perſecution.* In ſhort, it is ſuch a diſcourſe, as would make a very pertinent concluſion to the Sermon

of

of a *Hugonot* Miniſter, on a Faſt-day, if he intended to ſpend the reſt of his days in the *Baſtile*. *Janſeniſm* is a thing now diſowned almoſt by every body, and yet it ſpreads ſo univerſally among the Learned and Good men in this Church, that upon the firſt favourable conjuncture, it will appear how conſiderable it is: Though thoſe that now receive it, uſe almoſt as much precaution in owning it, as they would do in ſpeaking of Treaſon. But though they dare not ſpeak out in the condemned points concerning *Grace*; yet by many other things as ſo many *Shibboleths*, it is not hard to know them, as by their exceſſive commendations of St. *Auſtin* among the Ancients; and Cardinal *Borromee* among the Moderns: by their lamenting over the preſent corruptions in the Church, chiefly in the conduct of Penitents, and by their ſharpneſs againſt the *Jeſuites*: By theſe things they are generally known, and a mark is ſet on them, ſo that none of them are at any time raiſed to any eminent promotion. The King conſiders them as men that love liberty, and ſo thinks them bad Subjects: And the Lewd Court-Biſhops look upon them as their worſt enemies, and do hate them much more than the Hereticks; and conſider all that is ſaid of a Reformation, as intended on purpoſe to expoſe them; for guilt makes men very tender and jealous.

I ſhall end this long Lettter, with a paſſage that has fallen out here of late, that will perhaps give you ſome diverſion, and make you more eaſie to forgive the tedious length to which this Letter has run out.

A woman that lives in *Tours*, and was melancholy and full of Vapours, deſired to receive the Sacrament every day, in which ſhe ſaid ſhe found moſt wonderful conſolation. The Prieſt has the reputation of a very worthy man, and being a judicious perſon, he clearly ſaw

ſaw through the poor Womans weakneſs and ſuperſtitition, and was willing enough to do what he thought an innocent fraud, that might both give the diſtempered perſon ſome eaſe, and yet not tend to a profanation of Holy things; ſo inſtead of the Sacrament, he gave her unconſecrated wafers which ſhe received with her ordinary devotion, and they had their ordinary effects on her: But as Frenchmen are too apt to tell their own ſecrets; the Curate made himſelf merry with ſome of his friends upon this occaſion, and told how he had deceived the Hypochondriacal Woman: So the thing got wind, and was lookt on as a great impiety in the Prieſt to ſuffer one to commit ſuch Idolatry to a piece of bread, to which no doubt ſhe offered the ſame adoration, that was due, if it had been Conſecrated; ſo the Curate was cited before the Arch-Biſhop of *Tours*, where he had met with a ſevere cenſure, if the eſteem he is juſtly in, had not preſerved him: He excuſed himſelf that he had not failed out of Malice, but out of ignorance, and that he thought it beſt to comply with the weakneſs of a Woman, abuſed by melancholy, and ſince it would have encreaſed her diſtemper to have denyed her the Sacrament, and yet her condition was not ſuch that it was fit for her to receive every day: He thought he took that courſe in which there was the leaſt danger; but he was condemned to ſix months Impriſonment, yet it is thought the ſentence will be mitigated, and upon his ſubmitting to ſome ſevere penances, he will be ſet at liberty ere long.

I leave it to you, and your moſt Learned Friend when you meet, to conſider, if this is acknowledged to be Idolatry in the melancholy Woman, to worſhip a piece of bread, which ſhe verily believed was the body of Chriſt; then whether it will not certainly follow

that the whole Church of *Rome* is guilty of Idolatry, if Chriſt is not Corporally preſent in the Hoſt, and that their adoring him as preſent, will not excuſe them from Idolatry, if he is not really preſent. But I muſt not enter upon points of Controverſie with you, much leſs will I encreaſe the trouble I have given you, by offering you a great many Apologies for what I have written; I know your Curioſity in this affair of the *Regale* makes you more than ordinary concerned to know the true State of it; and I was willing to enlarge much more copiouſly, than was perhaps neceſſary, for one that knows ſo much of the Tranſactions of this Kingdom: But as I demonſtrate to you my readineſs to obey your commands, ſo I am not unwilling ſo far to expoſe my ſelf to you, as to let you ſee the uſe I make of my Travels, which will at leaſt give you occaſion to correct what you find amiſs; and I ſhall be a great gainer by the exchange, if inſtead of a long ſcrible of News I have a return from you, that ſhall contain ſuch reflections of yours, as may be able to direct me to obſerve matters more exactly, and to judge more maturely of them. I ſhall afflict you no more, but ſhall only add that I am, with great ſincerity,

SIR,

Paris the 6th June *S. N.*

Your moſt humble and moſt obliged Servant.

THE

The Popes Brief to the Aſſembly of the Clergy of *France*, annulling all that they have done.

Venerabilibus Fratribus, Archiepiſcopis, Epiſcopis, &c.

PAternæ Charitati quâ Cariſſimum in Chriſto filium noſtrum Ludovicum Regem Chriſtianiſſimum, Eccleſias veſtras, voſipſos & univerſum iſtud regnum amplectimur, permoleſtum accidit ac planè acerbum cognoſcere ex veſtris literis tertio Februarii ad nos datis, Epiſcopos plerumque Galliæ qui Corona olim & gaudium erant ampliſſimæ ſedis, ità ſe erga illam in præſens gerere ut cogamur multis cum lachrymis uſurpare propheticum illud, Filii matris meæ pugnaverunt adverſus me; *quanquam adverſus voſipſos potius pugnatis, cùm nobis in ea causâ reſiſtitis, in qua veſtrarum Eccleſiarum ſalus ac felicitas agitur, & in qua pro juribus ac dignitate Epiſcopali in iſto regno tuendis, ab aliquibus ordinis veſtri piis ac fidelibus viris appellati abſque morâ inſurreximus, & jampridem in gradu ſtamus nullas privatas noſtras rationes ſecuti, ut debitæ omnibus ſolicitudini, ac intimo amori erga vos noſtro ſatisfaciamus.*

Nihil ſanè lætum ac veſtris nominibus dignum eas literas continere, in ipſo earum limine intelleximus; nam præter ea quæ de normâ in Conciliis convocandis, peragendiſque ſervata ferebantur, animadvertimus eas ordiri à metu veſtro, quo ſuaſore nunquam Sacerdotes Dei eſſe ſolent

in ardua & excelſa pro Religione & Eccleſiæ ſuæ libertate vel aggrediundo fortes, vel perficiendo conſtantes.

Quem quidem metum falsò judicaviſtis poſſe vos in ſinum noſtrum effundere, in ſinu enim noſtro hoſpitari perpetuò debet Caritas Chriſti, quæ foras mittit & longè arcet timorem, qua caritate erga vos regnúmque Galliæ paternum cor noſtrum flagrare multis jam ac magnis experimentis cognoſci potuit, quæ hîc referre non eſt neceſſe; ſi quid eſt autem in quo benè merita de vobis Caritas noſtra ſit, eſſe imprimis putamus illud ipſum Regaliæ negotium, ex quo, ſi ſeriò res perpendatur, omnis veſtri ordinis dignitas atque auctoritas pendet. Timuiſtis igitur ubi non erat timor, id unum timendum vobis erat nè apud Deum hominéſque jure redargui poſſitis, loco atque honori veſtro & paſtoralis officii debito defuiſſe. Memoriâ vobis repetenda erant, quæ antiqui illi Sanctiſſimi Præſules, quos plurimi poſtea qualibet ætate ſunt imitati, Epiſcopalis conſtantiæ & fortitudinis exempla in hujuſmodi caſibus in veſtram eruditionem ediderunt. Intuendæ imagines prædeceſſorum veſtrorum, non ſolùm quæ Patrum, ſed quæ noſtra quoque memoria floruerunt. Ivonis Carnotenſis dicta notatis, facta etiam cùm res poſceret, imitari debuiſtis. Noſtis qui is fuerit, quæque paſſus ſit in turbulenta illa & periculoſa contentione inter Urbanum Pontificem & Philipum Regem, muneris ſui arbitratus, contra regiam indignationem ſtare, bonis ſpoliari, carceres & exilia perferre. Deferentibus aliis meliorem cauſam, officii veſtri erat Sedis Apoſtolicæ auctoritati ſtudia veſtra adjungere, & paſtorali pectore ac humilitate Sacerdotali cauſam Eccleſiarum veſtrarum apud Regem agere, ejusque conſcientiam de tota re inſtruere, etiam cum periculo regium in vos animum irritandi, ut poſſetis in poſterum ſine rubore ex quotidiana Pſalmodia Deum alloquentes, Davidica verba proferre, Loquebar de teſtimoniis tuis in conſpectu Regum & non confundebar; *quanto magis id vobis faciendum*

dum fuit jam perſpecta atque explorata optimi principis juſtitiâ & pietate, quem ſingulari benignitate Epiſcopos audire & Epiſcopalem poteſtatem intemeratam velle vos ipſi ſcribitis, & nos magna cum voluptate legimus in literis veſtris.

Non dubitamus pro cauſæ tam juſtæ defenſione, neque defutura vobis quæ loqueremini, neque Regi cor docile, quo veſtris annueret poſtulatis; nunc cùm muneris veſtri & regiæ æquitatis quodammodo obliti in tanti momenti negotio ſilentium tenueritis, non videmus quo probabili fundamento ſignificetis vos ad ita agendum adductos. Quod in controverſiâ victi ſitis, quod causâ cecideritis, quomodo cecidit qui non ſtetit? Quomodo victus eſt qui non pugnavit? Quis veſtrum tam gravem, tam juſtam, tam ſacroſanctam cauſam apud Regem oravit, cùm tamen prædeceſſores veſtri in ſimili periculo conſtitutam, non ſemel apud ſuperiores Galliæ Reges, immo apud hunc ipſum liberâ voce defenderint, victoréſque à regio conſpectu deceſſerint, relatis etiam ab æquiſſimo Rege præmiis Paſtoralis officii ſtrenuè impleti. Quis veſtrum in arenam deſcendit ut opponeret murum pro domo Iſrael? Quis auſus eſt invidiæ ſe offerre? Quis vel vocem unam emiſit memor priſtinæ libertatis; Clamarunt interim, ſicuti ſcribitis, & quidem in mala cauſa pro regio jure clamârunt regii adminiſtri cùm vos in optima pro Chriſti & Eccleſiæ honore ſileretis, neque illa ſolidiora quod reddituri nobis rationem, ſeu verius excuſationem allaturi rerum in ejuſmodi comitiis per vos actarum exaggeretis periculum nè Sacerdotium & imperium collidantur, & mala quæ exinde in Eccleſiam & rempublicam conſequi poſſent, proinde exiſtimaſſe vos ad officium veſtrum pertinere inire rationem tollendi è medio gliſcentis diſſidii, nullam verò commodiorem apparuiſſe quam remedia à patribus Eccleſiæ indicata, utili condeſcentione canonis temperandi pro temporum neceſſitate, ubi neque fidei veritas

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neque morum honeſtas periclitentur; Deberi ab ordine veſtro, Deberi â Gallicana, imo ab univerſa Eccleſia, plurimum Regi tam præclarè de Catholica Religione merito, & indies magis mereri cupienti; propterea vos juri veſtro decedentes illud in Regem contuliſſe. Omittimus hîc commemorare quæ ſignificatis de appellato à vobis Seculari Magiſtratu à quo victi diſceſſeritis, cupimus enim ejus facti memoriam aboleri, & volumus ea vos verba ex literis veſtris expungere, nè in actis Cleri Gallicani reſideant ad dedecus nominis veſtri ſempiternum. Quæ de Innocentio 3. Benedicto 12. & Bonifacio 8. *in veſtram defenſionem adducitis, Non defuerunt qui doctis lucubrationibus oſtenderint quàm frivola & extranea ſint huic cauſæ, & magis notum eſt quàm ut opus ſit commemorari quo Zelo, quâ conſtantiâ eximii illi Pontifices Eccleſiæ libertatem defenderunt adverſus ſeculares poteſtates, tantùm abeſt ut eorum exempla poſſint errori veſtro ſuffragari: Cæterum ultro admittimus & laudamus conſilium relaxandi Canonum Diſciplinam pro temporum neceſſitate, ubi fieri id poſſit ſine fidei & morum diſpendio. Immo addimus cum* Auguſtino, *Toleranda aliquando pro bono unitatis quæ odio habenda ſint pro ratione æquitatis, neque eradicanda Zizania ubi periculum ſit nè ſimul etiam triticum eradicetur: ſed ità tantùm accipi oportet ut in aliquo tantùm peculiari caſu, & ad tempus, & ubi neceſſitas urget, licitum ſit. Factum eſt ab Eccleſiâ cùm Arianos & Donatiſtas ejurato errore, Eccleſiis ſuis reſtituit, ut populos qui ſecuti eos fuerunt in officio contineret. Aliud eſt ubi Diſciplina Eccleſiæ per univerſum ampliſſimi regni ambitum ſine temporis termino & cum manifeſto periculo nè exemplum latius manet, labefactatur, immo evertitur ipſius diſciplinæ & Hierarchiæ Eccleſiaſticæ fundamentum, ſicuti evenire neceſſe eſt, ſi quæ à Rege Chriſtianiſſimo in negotio Regaliæ nuper acta ſint, una etiam conſentientibus vobis contra Sacro-*

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rum Canonum, & præſertim Generalis Concilii Lugdunenſis authoritatem, contra notam jam pridem vobis in ea re mentem noſtram, & contra ipſam jurisjurandi Religionem, qua vos Deo, Romanæ, veſtriſque Eccleſiis obligaſtis, cum Epiſcopali charactere imbuti eramini, hæc exſecutioni mandari & malum invaleſcere diutius differendo permittamus, ac non nos pro datâ divinitus humilitati noſtra ſuprema in univerſam Eccleſiam poteſtate prædeceſſorum noſtrorum veſtigiis inhærentes improbaremus : Cum præſertim per abuſum Regaliæ non ſolum everti diſciplinam Galliæ res ipſa doceat, ſed etiam fidei ipſius integritatem in diſcrimen vocari facilè intelligatis ex ipſis regiorum decretorum verbis quæ jus conferendi beneficia Regi vendicant, non tanquam profluens ex aliqua Eccleſiæ conceſſione, ſed tanquam ingenitum & coævum regiæ coronæ. Illam vero partem literarum veſtrarum non ſine animi horrore legere potuimus, in quâ dicitis vos juri veſtro decedentes illud in Regem contuliſſe quaſi Eccleſiarum quæ curæ veſtræ creditæ fuêre, eſſetis arbitri, non cuſtodes, & quaſi Eccleſiæ ipſæ & ſpiritualia ipſaram jura poſſent ſub poteſtatis ſecularis jugum mitti ab Epiſcopis qui ſe pro illarum libertate in ſervitutem dare deberent. Vos ſanè ipſi hanc veritatem agnoviſtis & confeſſi eſtis, dum alibi pronunciâſtis jus Regaliæ ſervitutem quandam eſſe quæ in eo præſertim quod ſpectat Beneficiorum Collationem imponi non poteſt, niſi Eccleſiâ concedente, vel ſaltem conſentiente. Quo jure ergo vos illud in Regem contuliſtis? Cúmque ſacri Canones diſtrahi vetant jura Eccleſiarum, quomodo ea vos diſtrahere in animum induxiſtis quaſi eorundem Canonum authoritati liceat vobis derogare? Revocate in memoriam quæ Inclytus ille Clarevallenſis Abbas non Gallicanæ modo ſed etiam Eccleſiæ univerſalis lumen à vobis merito nuncupatus Eugenium Pontificem officii ſui admonens præclarè ſcripta reliquit, meminiſſe

miniſſe ſe, eſſe cui claves traditæ, cui oves traditæ ſunt, eſſe quidem & alios cœli Janitores & gregum paſtores; ſed cum habeant illi aſſignatos greges ſinguli ſingulos, ipſi univerſos creditos, uni unum, nec modo ovium ſed & paſtorum Eugenium eſſe paſtorem. Idcóque juxta Canonum Statuta alios Epiſcopos vocatos fuiſſe in partem ſolicitudinis, ipſum in plenitudinem poteſtatis. Quantum vos admoneri par eſt, de obedientiâ & obſequio quod debetis huic ſanctæ ſedi, cui nos, Deo authore, quanquam immeriti, præſidemus; tantum paſtoralis noſtra ſolicitudo excitat nos ad inchoandam tandem aliquando in hoc negotio, quàm nimia fortaſſe longanimitate noſtrâ dum pœnitentiæ locum damus, hactenus diſtulit Apoſtolici Muneris executionem. Quamobrem per præſentes literas, tradita nobis ab omnipotente Deo authoritate, Improbamus, Reſcindimus, & Caſſamus quæ in iſtis veſtris comitiis acta ſunt in negotio Regaliæ, cum omnibus inde ſecutis, & quæ in poſterum attentari continget, eáque perpetuò irrita & inania declaramus: Quamvis cum ſint ipſa per ſe & manifeſtè nulla, caſſatione aut declaratione hujuſmodi non egerent. Speramus tamen vos quoque ipſos re melius conſiderata celeri retractatione conſulturos conſcientiæ veſtræ & Cleri Gallicani Exiſtimationi, ex quo Clero ſicuti huc uſque non defuere, ita in futurum non defuturos confidimus, qui boni Paſtoris exemplo libenter animam ſuam parati ſint pro ovibus ſuis & pro teſtamento Patrum ſuorum dare. Nos quidem pro officii noſtri debito parati ſumus, Dei adjutrice gratiâ, ſacrificare ſacrificium juſtitiæ, Eccleſias Dei, jura, libertatem, & hujus ſanctæ ſedis authoritatem dignitatémque defendere; nihil de nobis, ſed omnia de Deo præſumenda ſunt qui nos confortat, & operatur in nobis, & qui juſſit Petrum ſuper aquis ad ſe venire: Præterit enim figura hujus mundi, & dies domini appropinquat. Sic ergo agamus, venerabiles fratres

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& dilecti filii, ut cùm summus paterfamilias, & cùm princeps pastorum rationem ponere voluerit cum servis suis; sanguinem pessundatæ & laceratæ Ecclesiæ quam suo acquisivit, de suis ipsorum manibus non requirat. Vobis iterum omnibus Apostolicam benedictionem, cui cœlestem accedere optamus, intimo amoris affectu impertimur.

Dat. Romæ 11. Aprilis 1682.

The Tranſlation of the former Brief, directed to his Venerable Brethren the Arch-Biſhops, and Biſhops, *&c.* aſſembled at *Paris*, bearing date the Eleventh of *April* 1682.

IT was very uneaſie and bitter to us, by reaſon of the Fatherly affection which We bear to our deareſt Son in Chriſt *Lewis* the *moſt Chriſtian King*, and to your Churches and Perſons, and that whole Kingdom, To perceive by your Letters, directed to us on the third of *February*, that a great many of the Biſhops of *France* (who were anciently a Crown and rejoycing to this moſt Eminent See) ſhould now behave themſelves ſo toward it, that We are forced with many Tears to make uſe of theſe words of the Prophet, *My Mothers Children have fought againſt me:* Though in truth you rather fight againſt your ſelves, when you ſet your ſelves in oppoſition to us, in a Cauſe, in which the welfare and freedom of your Churches is ſo much concerned; and for which ſome pious and reſolute men of your Order having appealed to us, We did without delay ſtand up for defence of the Epiſcopal Rights and Dignity in that Kingdom, which now for a great while We have maintained, having in that ſought no private ends of our own; being ſet on to it meerly by that care that We owe to all the Churches, and the

the love that We bear to you, which is ſo deeply rooted in our hearts.

We perceived from the very beginning of your Letter, that there was nothing in it that could be either welcome to us, or worthy of that name you bear in the world: For not to inſiſt on what you ſaid of the Rule that was obſerved in the calling and managing of Councils, We obſerved that your Letter began from your fears, and that is a motive, by which Gods Prieſts are never animated to undertake any difficult or weighty cauſe, that concerns either Religion, or the Liberty of the Church, with that Courage that becomes them at firſt, or to perſevere in it with that conſtancy, which they ought to hold to the laſt.

And you were much miſtaken when you thought you might pour out your fears into Our breaſt; for the Love of Chriſt ought always to dwell in Our breaſt, *which caſts out fear*, and keeps it at a great diſtance: We have already demonſtrated in many and ſignal inſtances, that Fatherly Love that is kindled in Our hearts towards you and the Kingdom of *France*, which We need not here reckon up. And if there is any thing in which our affection has deſerved well at your hands, We think it has chiefly appeared in this buſineſs of the *Regale*, upon which if the matter is well conſidered, it will appear that the whole Dignity and authority of your Order doth depend. You were therefore *in fear where no fear was*: Whereas this only was that of which you ought to have been afraid, leſt you might have been juſtly accuſed before God and men, for having been wanting to your Station and Honour, and the duty of your Paſtoral charge. And you ought to have remembred the examples of Epiſcopal Conſtancy and Courage; which in the like caſes, the ancient and moſt holy Biſhops

have ſet before you, for your inſtruction; and which have been imitated by many Biſhops in every age, from their days. You ought alſo to have reflected on your own Predeceſſors, not only thoſe who flouriſhed in the times of our forefathers, but in Our own days. You cite the words of *Ivon* of *Chartres*, but you ought alſo to follow his actions, when there is occaſion for it: You know what he both did and ſuffered in thoſe troubleſome & dangerous conteſts, that were between Pope *Urban* and King *Philip*. He thought it became his Function, to endure the Kings diſpleaſure, to bear the ſpoiling of his goods, and to ſuffer both Impriſonment and Baniſhment.

It became your Function, even when others were forſaking the better cauſe, to have joyned your endeavours to the Authority of the Apoſtolick See, and to have pleaded the cauſe of your Churches before the King; joyning the reſolution that became Paſtors, with the humility of Prieſts; and to have informed his Conſcience of the whole matter, even though you had apprehended the danger of drawing his Diſpleaſure upon you: That ſo for the time to come, you might without bluſhing, uſe the words of *David*, when you addreſs your ſelves to God in the daily Pſalmody, *I did ſpeak of thy Teſtimonies before Kings, and was not confounded*: But how much more ought you to have done this, when you had ſo well known, and ſo often tryed the juſtice and piety of your excellent Prince, of whom you your ſelves write, that he hears the Biſhops with a ſingular gentleneſs, and that he is reſolved to maintain the Epiſcopal Authority without ſuffering it to be entrenched upon; which We read in your Letter with great joy.

We do not doubt, that in the defence of ſo juſt a cauſe you could either want Arguments fit to be uſed; or the King a heart tractable, and inclined to grant your deſires.

deſires. But now ſince you ſeem to have forgot both your own duty, and the Kings juſtice, and that you have been ſilent in a matter of ſo great conſequence, we do not ſee upon what probable ground you can found that which you repreſent to us, that you have been induced to do what you have done, becauſe you have been overcome in this Diſpute, and have loſt your cauſe. But how could he loſe it that never ſtood to it? And how could he be overcome that never ſtruggled? Who of you all did plead this weighty, this juſt, and this moſt Sacred Cauſe, before the King? Whereas your Predeceſſors, even in the like danger, did defend it oftner than once with all freedom, both before the former Kings of *France*, and even before this King himſelf: And having carried their cauſe, they were diſmiſt by their moſt juſt King, with rewards for having ſo manfully performed the duty of the Paſtoral charge. But who of you have ingaged in this conteſt, that he might raiſe *a Wall for the houſe of Iſrael*? Who has had the boldneſs to expoſe himſelf to envy? Who has uttered ſo much as one word, that ſavoured of the freedom of former times? The Kings Officers have indeed cryed aloud as you write, they have cryed aloud in an ill cauſe, for the Rights of the Crown; whereas you in the beſt cauſe, that was both for the Honour of Chriſt and the Church, have been ſilent: Nor is there any more weight in what you ſay, when you render us an account, or indeed rather offer us an excuſe, for the things that have been done by you in this Aſſembly. You aggravate the danger of a breach between the Prieſthood and the Civil Power, and the ill effects that may follow from thence, both in Church and State: *And inferr that therefore you thought it became you to find out a mean for removing the difference that was encreaſing, and that no mean appeared more convenient than thoſe reme-*

remedies propoſed by the Fathers of the Church for tempering the Canons by a prudent condeſcention according to the neceſſity of the times, in ſuch things as might no way endanger either the truth of Religion, or the Rules of Morality: and that you thought your Order and the whole Gallicane, *and indeed the Univerſal Church owed ſo much to a King that had merited ſo eminently of the Catholick Religion, and who was daily deſiring to merit further of it, and that therefore you paſſed from your Rights, and reſigned them to the King.*

We forbear to mention what you repreſent to us of the Appeal you made to the Secular Magiſtrate, by whom this Cauſe was judged againſt you; for We wiſh the remembrance of that might be buried in oblivion, and would gladly have you diſh out thoſe words out of your Letters, ſo that they might not remain upon the Records of the *Gallicane* Church to your eternal reproach.

As for what you bring for your own defence, concerning *Innocent* the Third, *Benedict* the Twelfth and *Boniface* the Eighth, there have not been wanting ſome who have by Learned Treatiſes demonſtrated how frivolous and foreign they are to this matter: and it is ſo notoriouſly known, that it is needleſs to mention it, with what zeal and conſtancy thoſe great Popes defended the liberty of the Church againſt the Secular Powers: So little reaſon have you to maintain your error by thoſe precedents.

We do readily allow of and commend the Reſolution of relaxing the Diſcipline of the Canons according to the neceſſity of the times, where that may be done without any prejudice either to Religion or a good life: and we add with St. *Auſtin, That things are to be ſometimes endured for the good of unity, which ought to be abhorred,*

horred, if conſidered according to equity: Nor are the tares to be rooted out, if there is danger of plucking up the wheat likewiſe with them. But all this is ſo to be underſtood that it may be done only in ſome particular caſe, and for a time, and upon an urgent neceſſity as was done by the Church when ſhe reſtored the *Arrians* and *Donatiſts* to their Churches, upon their abjuring their errors, that ſo the people that had followed them might be the more eaſily governed. But the caſe is very different from this, when the Diſcipline of the Church is weakned, and the foundation of the whole Eccleſiaſtical Diſcipline and Hierarchy is indeed overthrown through the whole extent of ſo great a Kingdom without any limitation of time, and with the manifeſt danger of eſtabliſhing a precedent which may ſpread much further. Theſe conſequences muſt certainly follow, if We ſhould ſuffer the things to be put in execution, which have been lately done by *The Moſt Chriſtian King*, even with your conſent, in the affair of the *Regale* (againſt the Authority of the holy Canons, and chiefly againſt the General Council of *Lions*, and againſt Our mind that has been long ago ſignified to you in that affair, and contrary to that Sacred Tye of your Oaths by which when you received the Epiſcopal character, you bound your ſelves to God, to the *Roman* Church, and to your own particular Churches) and if we by delaying longer, ſhould ſuffer this evil to become more inveterate; and ſhould not, in imitation of the examples of our Predeceſſors, and according to that Supream Authority over the whole Church which is given by God to Our *Meanneſs*, condemn it: and that the rather, that by the abuſe of the *Regale* the Diſcipline of the Church is not only overthrown, as is notoriouſly evident, but even the purity of the faith is brought in danger: which you

may

may eaſily gather from the very words of the Kings Edicts, by which the Right of conferring Benefices is aſcribed to the King, not as flowing from any Conceſſion of the Church; but as a Right innate and coæval to the Crown: Nor could we read that part of your Letter without *horror*, in which you ſay, you have departed from your Rights, and have transferred them on the King; as if you were the Maſters, and not the Guardians of theſe Churches that are truſted to your care; and as if the Churches themſelves and the Spiritual Rights belonging to them could be brought under the yoke of the Secular Power, by the Biſhops, who indeed rather ought to become ſlaves themſelves for ſetting them at liberty. You your ſelves did acknowledge and confeſs this truth, when upon another occaſion you declared, that the Right of the *Regale*, eſpecially in that branch of it that belongs to the Collation of Benefices, was a ſervitude that could not be brought upon the Church, but by her conceſſion, at leaſt by her conſent. By what right then have you conferred that on the King? and ſince the holy Canons forbid the alienating the Rights of the Church, how could it enter into your minds to alienate theſe Rights? as if you could derogate from the authority of the Canons.

Call to mind what that renowned Abbot of *Clarevall* writ excellently to this purpoſe, whom you juſtly call the Light not only of the *Gallican*, but of the Univerſal Church, when he was putting Pope *Eugenius* in mind of his duty, *He bids him remember that the Keys of the Church were delivered to him, but not the Sheep themſelves: There were others that kept the Gates of Heaven, and were the Paſtors of the Flock; but whereas every one of theſe have their ſeveral Flocks aſſigned them, to him were the whole truſted: one Flock under one Shepherd: and that*

Eugenius

Eugenius *was not only the Shepherd of the Sheep, but of the Shepherds themſelves: and therefore according to the appointment of the Canons the other Biſhops were called to a portion of the care, but he to the fulneſs of the power.*

But as it is expedient to give you warning of the obedience and ſubmiſſion that you owe this holy See, which We, though unworthy, do now by the Divine appointment govern; ſo our Paſtoral care doth ſtir us up, now at laſt, to ſet about the diſcharge of our Apoſtolical Office, which we have hitherto delayed, perhaps by an exceſſive long ſuffering, being willing to give time to repentance.

Therefore We through the authority of Almighty God committed to us, do by theſe preſent Letters *Condemn*, *Reſcind* and *Annul* what has been done in this your Aſſembly in the affair of the *Regale*; together with every thing that has followed thereupon, or that may happen to be attempted for the future; and We declare them to be for ever Null and Void: though theſe things being of themſelves manifeſtly Null, it was not neceſſary to interpoſe any Declaration for annulling them: Yet We hope that you your ſelves having conſidered better of this matter, will by a ſpeedy retractation conſult the good of your own conſciences, and the honour of the *Gallicane* Clergy: of which Clergy, as hitherto ſome have not been wanting, ſo we hope that for the time to come, others will not be wanting, who following the example of the good Shepherd, ſhall be ready to lay down their lives willingly for their Sheep, and for maintaining the Inheritance conveyed down to them from their Fathers.

As for our part, We are ready according to the duty of our Function, and by the aſſiſtance of Divine Grace, to offer up the Sacrifice of Righteouſneſs, and to main-

tain the Rights and Liberties of the Church of God, and the authority and Dignity of this holy See: not truſting in Our ſelves, but depending for all things on God, who comforts and ſtrengthens Us, and who commanded *Peter* to come unto him, walking on the waters: *for the faſhion of this world paſſeth away, and the day of the Lord approacheth.* Let Us therefore, Venerable Brethren and beloved Children, ſo behave Our Selves that when the great Maſter of the Family, and the Prince of Paſtors ſhall make his accounts with his Servants, he may not require at their hands the blood of a broken and torn Church, which he redeemed with his own blood. We do again give you all Our Apoſtolical Bleſſing with much ſincere and cordial affection, and pray that the Divine bleſſing may be added to it.

Given at Rome, April 11. 1682.

The

The *Proteſtation* made by the Aſſembly of the Clergy againſt the Popes proceedings before the former Brief was read by them.

Eccleſia Gallicana ſuis ſe regit legibus, propriaſque conſuetudines inviolate cuſtodit, quibus Gallicani Pontifices, Majoreſque noſtri, nulla definitione, nullaque authoritate derogatum eſſe voluerunt, & quas ipſi ſummi Pontifices agnoſcere & laudare dignati ſunt. Prope tamen eſt ut perfringantur leges juſtæ quas priſca Galliarum religio reverendáque vetuſtas, inconcuſſas fecerunt. Ecce etenim, quod ſine acerbiſſimo animi ſenſu dici non poteſt, hiſce annis ſuperioribus, per Provincias Galliarum & Civitates literæ Apoſtolicæ ſeminatæ ſunt, quibus antiqua Gallicanæ Eccleſiæ jura & patria Inſtituta aperte violantur. Ex his ſcilicet intelligimus de regni Eccleſiarumque noſtrarum negotiis contra mores noſtros uſurpatam eſſe cognitionem. Inauditis partibus pronunciata judicia, juriſdictionem Epiſcoporum conculcatam, denique contra Canonem Eccleſiaſticum & contra conſuetudines Illuſtriſſimæ Gallicanæ Eccleſiæ, Metropolitæ gladium excommunicationis intentatum eſſe. Dolet Clerus Gallicanus, queriturque ex his & aliis quæ exinde facta ſunt, oppreſſas libertates Eccleſiarum; perturbatam Eccleſiæ formam, illatum dedecus Pontificali ordini, terminóſque perruptos quos patres noſtri conſtituerant: Et nè officium & cauſam ſuam deſerere aut prævaricari ſuæ dignitati, Eccleſiarumque ſuarum commodis videatur, publica conteſtatione obloqui, & inertis ſilentii à ſe movere culpam, decrevit: Ut exemplo patrum ſuorum in poſterum proviſum ſit, nè quid nocere poſſit juribus & libertatibus Eccleſiæ Gallicanæ; eóque magis inclinat in eam ſententi-

am quod Summus Pontifex Innocentius XI. *morum antiquorum & Canonicæ Disciplinæ severus assertor non patietur fieri injuriam decretis suorum prædecessorum, est Canonibus promulgatis qui rescindebant quicquid subreptum erat contra privata provinciarum jura. Nolebant siquidem Ecclesiarum privilegia, quæ semper conservanda sunt, confundi. Propterea Clerus idem Gallicanus professus antea omnem reverentiam, obedientiámque quam semper exhibuit, perpetuóque exhibiturus est, Cathedræ Petri, in qua potentiorem agnoscit principatum, coram Clarissimo Domino* Joanne Baptista Lauro, *Protonotario Apostolico, & Nunciaturæ Apostolicæ Gallicarum auditore, protestari constituit, sicut de facto protestatur per præsentes, nè literis Pontificiis datis ad Episcopum* Apamiensem *die secundo* Octobris 1680. *ad Ecclesiæ* Apamiensis *Capitulum eodem die* Octobris, *ad Episcopum* Tholozanum *die primo* Januarii 1681. *ad Moniales seu Canonissas Regulares Congregationis beatæ* Mariæ *Virginis Monasterii de* Charonne *die septimo* Augusti. *&* 15. Octob. 1680. *vel aliis exinde & illarum virtute actis & secutis quibuscunque; damnum aliquod seu præjudicium juribus Ecclesiæ Gallicanæ fieri possit, neve quis in aliis locis & temporibus hoc in exemplum & in authoritatem trahat, ut antiquos Ecclesiæ Canones, Avitas regni consuetudines, receptosque mores Ecclesiæ Gallicanæ oppugnare audeat, aut propter ea quidquam sibi licere existimet; immò vero nemo nesciat hoc nihil obstare, quo minus Canones, Consuetudines, jura & libertates ejusdem Ecclesiæ pristinam vim & integram authoritatem retineant & custodiant. Hoc, Clerus Gallicanus sibi suisque privilegiis cautum consultúmque voluit, & omnibus notum esse, nè quis ignorantiæ causam prætexet.*

Datum in Comitiis Generalibus Cleri Gallicani Lutetiæ habitis, *May* 6. 1682.

The

The Tranſlation of the former Proteſtation.

THe *Gallicane* Church governs her ſelf by her own Laws, and does inviolably obſerve her own Cuſtoms, from which the Biſhops of *France* and our Anceſtors have thought that no Deciſion, and no Authority could derogate; and the Popes themſelves have thought fit both to acknowledge and to commend them: But now thoſe juſt Laws, which the ancient piety of *France*, and Venerable Antiquity have eſteemed ſuch as that they were never to be ſhaken, are almoſt enervated. For we have ſeen (which cannot be mentioned without a moſt bitter and ſenſible affliction to us) that of late years, Letters from the Apoſtolick See, have been diſſeminated through the Provinces and Cities of *France*, in which the ancient Rights of the *Gallicane* Church and the appointments of our Forefathers are manifeſtly violated. By theſe We underſtand that an inſpection into the affairs of this Kingdom and of our Churches, has been aſſumed againſt Our Cuſtoms; That judgements have been given without hearing the parties; That the Epiſcopal juriſdiction has been trodden under foot, and that the ſentence of Excommunication has been threatned againſt a Metropolitan, contrary to the Eccleſiaſtical Canons, and the Cuſtoms of the moſt Illuſtrious *Gallicane* Church.

The *Gallicane* Clergy is grieved and complains, that by theſe things, and by what has been ſince done purſuant to them, the Liberties of their Churches have been oppreſſed, and the order of the Church has been diſturbed; That the Epiſcopal Office has been diſgraced, and the Land-Marks have been broke through, which Our Fathers had fixed: And therefore that they may avoid the imputation of having abandoned their Duty and Station, or betrayed their own Dignity and the intereſts of their Churches, they have reſolved to oppoſe theſe things by a publick Proteſtation, and ſo to free themſelves from the guilt of a neglectful ſilence; that ſo according to the examples ſet them by their Forefathers, they may take care, that theſe things may not for the future prejudice the Rights and Liberties of the *Gallicane* Church. To this they are the more inclined becauſe the preſent

preſent Pope *Innocent* the Eleventh (ſo eminent for Excellent Vertues and a ſtrict obſervance of the Diſcipline eſtabliſhed by the Canons) will not ſuffer any thing to be done that ſhall be injurious to the Decrees of his Predeceſſors, and the Canons already promulgated; by which every thing is reſcinded that hath been ſurreptitiouſly obtained, contrary to the proper Rights of Provinces; nor would they ſuffer the priviledges of Churches to be confounded, which ought to be conſtantly preſerved.

Therefore the ſaid *Gallicane* Clergy having firſt made profeſſion of all Reverence and obedience, which ſhe ever has expreſſed and ever will expreſs to the Chair of St. *Peter*, in which ſhe acknowledges *a more Powerful* * *Principality*, has reſolved to Proteſt before the moſt renowned *John Baptiſt Lauri*, Protonotary Apoſtolick, and Auditor of the Apoſtolick Nunciature in *France*, as in fact ſhe does by theſe preſents proteſt that the Popes Letters to the Biſhop of *Pamiers*, bearing date the 2 of *October* 1680. and to the Chapter of *Pamiers* of the ſame date, and to the Biſhop of *Tholouſe*, bearing date the 1 of *January* 1681. and the Letters to the *Nuns*, or Regular Canoneſſes of the Bleſſed Virgin of the Nunnery of *Charron*, bearing date the 7 of *Auguſt* and the 15. of *October* 1680. or any other that have followed ſince that time, or any thing that has been acted or done by vertue of thoſe, ſhall be no wayes hurtful or prejudicial to the Rights of the *Gallicane* Church, and ſhall turn to no Precedent or Warrant for doing the like in any other time or place; and that none may thereupon preſume to oppoſe the ancient Canons of the Church, or the eſtabliſhed Cuſtoms of this Kingdom, or the received practices of the *Gallicane* Church, or think that he may lawfully do any thing, purſuant thereunto; and let none be ignorant, that theſe things notwithſtanding the Canons, Cuſtoms, Rights, and Liberties of the ſaid Church, ſhall ſtill remain and preſerve their ancient Force and Authority entire: Hereby the *Gallicane* Clergy have thought fit to ſecure and preſerve themſelves and their priviledges, and this this they will have known to all perſons, that ſo none may pretend ignorance.

* Or *Dignity.*

Paſt in the Aſſembly General of the Clergy of France, *the Sixth of* May 1682.

A Letter from *Paris* of the 20th of *June* New-ſtile, containing a further account of the Conteſts between the *Pope* and the *French King*.

BY my laſt, which I ſent by one that went from hence a fortnight ago, I gave you a large account of our Affairs here, which I hope has come to your hands before this time; but the great change of the preſent proſpect We have of that matter, from that which appeared when I wrote laſt, needs not ſurprize you: For the ſecrets of State are not known here, ſo quick as with you, and they lie in ſo few hands, and thoſe are ſo true to the Kings ſervice, that the greateſt perſons here can penetrate no further into the Councils than as they are pleaſed to lay them open. You will not therefore wonder, if I now tell you that inſtead of the adjuſting of that Affair, of which all people here ſeemed ſo aſſured that it was univerſally ſpoken of as a thing done, yet it appears now to be more deſperate than ever. We now know the true cauſe of the ſudden Adjourning the Aſſembly of the Clergy, and that it flowed not from any diſpoſition to compoſe this difference, but that it was done to prevent a ſtroke, that might have put it paſt reconciling: The true reaſon was this, The Old reſolute Pope ſent a Courier to France *to the Internuntio with a Bull of Excommunication, which he required him to carry into the Aſſembly, and there to fulminate in his Name againſt all the Aſſembly. This came to the knowledge of Cardinal d'* Eſtree, *who, to prevent the ill effects of ſo hardy a Step, ſent preſently a Courier with a ſtrict charge to uſe all poſſible haſt to get before the Popes Courier, that ſo the King might have timely notice of what the other was bringing; and this is now known to be the true reaſon of that ſudden Adjournment. So by this you ſee this matter is further from being compoſed than ever. As for the Affair of the* Sorbonne, *of which I gave you an account in my laſt, it has had another effect than was expected. On* Monday *laſt the Faculty met, where there was great oppoſition made to the Regiſtring the Kings Edict, inſomuch that they could not bring the Affair to any iſſue at that time; but Adjourned the debate till next day, yet it was viſible enough that thoſe for the Negative were the ſtronger party; ſo at night the Arch-*

Arch-Biſhop of Paris, *the Marquiſs of* Segnelay, *the firſt Preſident, and the Attorney General met, and it ſeems reſolved on that which was put in execution next day; for when the* Sorbonne *was again aſſembled and engaged in the debate, about eleven a Clock an Officer was ſent from the Court of Parliament, requiring them to ſuſpend their debates, and to ſend them* 12 *of their Number, who were named in the Order, together with their Clerk and their Regiſter; the perſons were not left to their choice, leſt they might have ſent ſome that might have ſpoken too freely to the Parliament. When the perſons thus called for, appeared, the firſt Preſident made a moſt terrible harangue to them; he accuſed the* Sorbonne *of ingratitude and preſumption, that they who were but a Faculty, that had no Authority, and had their meeting only by the Kings Connivence, ſhould have arrogated an Authority to themſelves, to have examined the matter of an Edict that was made by the Aſſembly of the whole Clergy of* France, *and was confirmed by the King, and verified by the Parliament. He therefore commanded their Clerk to inſert it in their Regiſter, and charged them not to Aſſemble any more, but as they ſhould be required and authoriſed to it by orders from the Court: And told them that by the firſt of* July, *the Kings pleaſure ſhould be ſignified to them. Thus you ſee how firm the* Sorbonne *is in this matter, for the proceedings of the Court of Parliament are an open confeſſion that the Majority of the* Sorbonne *would have refuſed to receive the Edict. I add no more but that I am intirely yours.*

Paris, June 20. S. N. 1682.

FINIS.

ERRATA.

PAG. 8. l. 33. after *Conſtance*, r. *and Baſil*: p. 18. l. 22. r. *Noſtis quæ is fecerit*: p. 25. l. 8. for *from* r. *with*.

There are lately Publiſhed

THE *Abridgement of the Hiſtory of the Reformation of the Church of* England.

The Hiſtory of the Rights of Princes in the diſpoſing of Eccleſiaſtical Benefices and Church-Lands.

Both written by Gilbert Burnet *D. D. And Printed for* Richard Chiſwell.

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